THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*For I command all men, both in the east and in the west, and in the north, and in the south, and in the islands of the sea, that they shall write the words which I speak unto them: for out of the books which shall be written I will judge the world, every man according to their works, according to that which is written.*"—II NEPHI 29: 11.

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THE UTAH PIONEERS.

AN ORATION DELIVERED BY ELDER ORSON F. WHITNEY AT SALT LAKE CITY, UTAH, JULY 24, 1905.

THOSE pilgrims of the west, whose Plymouth Rock was the Wasatch mountain range; those modern children of Israel, whose wilderness was the "American Desert," whose Canaan the Valley of the Great Salt Lake; those earliest of Utah's founders, whose dust-covered wagons, on the day we now celebrate, emerged from yonder rocky gorge, rolled down the sage-covered, alkaline slope, and corralled upon this silent plain;—who were they? What of their origin, and the purpose of their long and weary pilgrimage?

They were more than religious refugees, fleeing from the tyranny of persecution. A religious motive impelled them, as it did the Israelites in their exodus from Egypt; as it did the Puritans in their flight from the Old World to the New. They were indeed exiles for conscience sake, seeking a place where they might worship God unmolested. But that was not all. "There is a divinity that shapes our ends, rough-hew them as we will." There was a further divine intending in that fateful journey of the pioneers, than even they themselves fully recognized.

The Utah pioneers were a little company of emigrants led by Brigham Young from the Missouri river to the Rocky mountains in the spring and summer of 1847. They were the advanced guard of the expatriated "M rmon" com-

munity, who, after their wintry exodus from Illinois, and their heavy, toilsome march across snow-covered, rain-flooded Iowa, were resting upon the Pottawatomie Indian lands and at other scattered camps along the nation's frontier, the extreme western fringe of civilization.

Beyond lay the broad plains where the savage red men roamed; the immense stretch of unoccupied country out of which Nebraska, Kansas, the Dakotas, Colorado, Wyoming, and other states of the Union have since been formed; the western and greater part of the wide tract known as the "Louisiana Purchase," ceded to the federal government by France in 1803. Farther on were the snow-capped mountains and sun-parched plateaus of the "Great American Desert," owned at that time by Mexico, but soon to pass, along with some fertile sections, into the possession of our great and growing republic, which had even then started upon the final stage of its triumphant march to the sea. A few thousand Americans had found their way across these dreary plains and yet more dreary plateaus, and had settled among the Spaniards and Indians along the Pacific coast. Most of these emigrants were in Oregon, which included the present state of Washington, and was claimed by Great Britain; while the remainder were in California, then a Mexican province, comprising not only our sister state of that name, but also Utah, Nevada, and other barren parts. New Mexico, another province of our neighbor nation, took in Arizona.

Up to the year 1847, no white man had made a permanent home in the desolate region reaching for hundreds of miles, leagues upon leagues, in every direction, from the sterile shores of the Great Salt Lake, the Dead sea of America. A few wandering mountaineers, living in lonely log forts with Indian wives, baiting the bear, trapping the beaver, and fur-trading between the Rocky mountains and the military posts on the far-away frontier, were the only civilized dwellers in the midst of these silent solitudes. Just how civilized they were, some of my hearers will be able to remember. The last company of California-bound emigrants for the season of 1846—the ill-fated Donner party—after passing the Wasatch mountains and crossing the desert south and west of the lake, had perished miserably in the early snows at the eastern base of the Sierras.

The Utah pioneers, who began their journey from the Missouri river about the middle of April, 1847, would have begun it a year earlier, but for the enlistment of the "Mormon" Battalion, which, in the summer of 1846, took from those prairie camps all the able-bodied men that could be spared, to assist the United States in its war with Mexico. The battalion, over five hundred strong, mustered in at Council Bluffs, and equipped at Fort Leavenworth, had marched by way of the Mexican town of Santa Fe, across the desert into southern California, and was now doing garrison service in the conquered country. Colonel Cooke, the United States army officer in command of the battalion, declared this arduous march to be an unparalleled achievement for infantry. Some of these "Mormon" soldiers, after an honorable discharge at Los Angeles in July, 1847, were next heard from in connection with the world-renowned gold discovery in California. It is an established fact that the picks and shovels of "Mormon" battalion boys, working at Sutter's mills, in January, 1848, brought to light the auriferous wealth of the far-famed

Golden state; an event that virtually created California, and revolutionized the commerce of the nation.

The pioneers—for our story has mainly to do with them—were organized at Winter Quarters (now Florence, Nebraska), under the immediate, personal supervision of that master organizer, Brigham Young. They were well armed, and as fully equipped as possible, in those days of general poverty, for their passage through an Indian country. They carried with them, in covered wagons drawn by ox and mule plow-teams, and other implements, seed-grain, and a year's supply of provisions. They traveled by a new and untrodden route up the north bank of the Platte; their trail now being covered, for hundreds of miles, by the road-bed of the Union Pacific railway. The purpose of the expedition was to find a home for the "Mormon" people "in the midst of the Rocky mountains," thereby fulfilling a prediction made by their late leader, Joseph Smith, a few years before his tragic death at Carthage, Illinois. That purpose was consummated, that prediction fulfilled, in part, when, from the summit of Big mountain, in Emigration canyon, on the 23rd of July—one day before Brigham Young entered Salt Lake Valley—he caught his first glimpse of this mountain-girt, desert domain, declared by him to be "the very place" pointed out by Providence, where he and his homeless followers might permanently pitch their tents.

Colonel Bridger, the mountaineer, whom the pioneers met at South pass, just after crossing the Rockies, warned President Young that an ear of corn could not ripen on these desolate shores. Daniel Webster, in the United States senate, had denounced the entire west as "a vast worthless area," unfit for civilized use and occupancy. Overland emigration, sparse though continuous from 1841, had shunned this barren valley as if it had been a plague spot, and hurried on to the green and flowery slopes of the Pacific. Samuel Brannan, the leader of a ship's company of Latter-day Saints from New York around Cape Horn to the Bay of San Francisco, having landed them, and set them to plowing and planting in the valley of the San Joaquin, now came across country to meet the pioneers and persuade them, if possible, to forego their half-formed design of settling here amid hardship and privation, and to join him and his colony in the future land of gold. But all to no purpose. "This is the place," said Brigham Young. "Here we will build a city and a temple to our God."

Fifty-eight years ago that little band of heroes and heroines—for there were women among them, and children, to share the toils and sacrifices of husbands and fathers, and divide with them the prosperity and fame of the future;—fifty-eight years ago, this day, almost at this very hour, they halted, worn and weary, upon yonder foothills, and drank in with gladdened eyes and grateful hearts the full beauty and sublimity of the picture—the contrasted splendors of mountain, valley, lake, and stream, glorious and glittering in the summer sunlight.

It was no garden of the Hesperides upon which the pioneers gazed that memorable July morning. Aside from its scenic splendor, which was indeed glorious, magnificent, there was little to invite and much to repel in the prospect presented to their view. A broad and barren plain hemmed in by mountains lay blistering in the burning rays of the midsummer sun. There

were no waving fields, no swaying forests, no verdant meadows to rest and refresh the weary eye, but on all sides a seemingly interminable waste of sagebrush, bespangled with sunflowers, the paradise of the lizard, the cricket, and the rattlesnake. Less than half way across the baked and burning valley, dividing it in twain—as if the vast bowl, in the intense heat of the Master Potter's fires, in process of formation had cracked asunder—a narrow river, turbid and shallow, from south to north, in many a serpentine curve sweeps on its sinuous way. Beyond, a broad lake, the river's goal, dotted with mountain islands, its briny waters shimmering in the sunlight like a silver shield.

From mountains snow-capped, seamed, and craggy, lifting their kingly heads to be crowned by the golden sun, flow limpid, laughing streams, cold and crystal clear, leaping, dashing, foaming, flashing, from rock to glen, from peak to plain. But the fresh canyon streams are far and few, and the arid waste they water, glistening with beds of salt and soda and pools of deadly alkali, scarcely allows them to reach the river, but midway well nigh swallows and absorbs them in its thirsty sands. Above the line of gray and gold, of sage and sunflower are the sloping hillsides and precipitous steeps clothed with purple and dark-green patches. These, the oak-bush, the squawberry, and other scant growths, with here and there a tree casting its lone shadow on hill or in valley; a wire-grass swamp, a few acres of withered bunch-grass, and the lazily waving willows, and wild-rose bushes fringing the distant streams are the only green things visible.

Silence and desolation reign—a silence unbroken, save by the cricket's ceaseless chirp, the roar of the mountain torrent, of the whir and twitter of the passing bird. A desolation of centuries, where earth seems heaven-forsaken, where hermit nature, watching, waiting, weeps and worships God amid eternal solitudes.

Far over and beyond all these extends the pioneer chieftain's prescient gaze. It sees not merely the present, but the future; not only that which is, but that which is to be, when from these barren sands shall rise, as rose proud Venice from the sea, a city fair as Adriatic's island queen, and no less wealthy, famed, and powerful. It sees the burning plains to blooming gardens turn; the desert change to an oasis; the sterile valley, the reproach of nature, which naught before had borne, teeming with varied life and yielding rich fruits and rare flowers for the sustenance and delight of man. An inanimate Sarah, a barren Rachel, transformed by the touch of God to a joyful mother of children. The curse of centuries is lifted, the fetters of ages are stricken off, and the redeemed earth, like a freed captive, looks up to heaven and smiles. Cities, towns, and hamlets multiply; farms, fields, orchards, and vineyards fill the land. Egypt and the wilderness are past; another Canaan appears, and here is a Moses to smite the rock, a Joshua to sit in judgment and divide to Israel his inheritance.

The pioneers, at starting, numbered precisely twelve times twelve men, three women, and two children; the women accompanying their husbands, and acting as nurses in sickness; the children going with their parents. While on the way, however, the census of the camp underwent a variety of changes; so that it was not in all respects the original company as organized at Winter

Quarters in April, that entered Salt Lake Valley on the 24th of July. At the very beginning of the journey, one man fell sick, and returned, leaving the number of males at one hundred and forty-three. At Fort Laramie, where they crossed the Platte, they were joined by a number of emigrants from Mississippi, a portion of a small company, numbering about sixty souls, who had passed the winter at Pueblo. Seventeen of these, men, women, and children, journeyed with the pioneers to the valley. At Laramie, four of the original band were sent to Pueblo to lead the main body of the Mississippians westward. Nine were left in the Black hills to manage a ferry for the emigration that was following, and five returned from Green river to meet their families in that emigration. At this point, there joined the pioneer camp twelve members of the "Mormon" battalion, part of a disabled detachment which had been sent from Santa Fe to Pueblo. It was at Green river, also, that the pioneers met Samuel Brannan, of whom I have spoken. At Fort Bridger Brannan and a few others returned toward South pass to meet the Mississippians and the battalion people who were following in the wake of the pioneers. Consequently, as I have said, it was not in all respects the original company that made the initial entrance. Yet they were all *de facto* pioneers, and as such their names are preserved in the archives of the commonwealth. As much may be said for the general immigration of that year, which, arriving in the autumn, helped to build the "Old Fort," and to found the Pioneer city, from which radiated the genius and went forth the energy that built up the state. All were virtually pioneers. Indeed, every man, woman, and child that came during that early formative period, is entitled to the same honorable distinction.

It is an interesting fact that of the one hundred and forty-eight members composing the Brigham Young company of July, 1847, twenty-eight were living at the time of the Utah Pioneer Jubilee; and of these, twenty-six attended that great celebration. On July 24, 1897, the survivors of the original settlers of Salt Lake valley (pioneers and first emigrants), totaled seven hundred and twenty-six souls, and of these, six hundred and eighteen were Americans from various states in the Union. Of the remaining one hundred and eight, forty were from Canada, forty-five from England, nine from Scotland, six from the Isle of Man, three from Mexico, two from Norway, one from Ireland, one from Wales, and one from Switzerland. A few other nationalities were probably in the original lists. Such were the men and women who struck the first blows in the founding of the inter-mountain empire.

Many a good, stout blow has since been struck; many a worthy, and many a wondrous work, wrought in more modern days, conducive and contributive to the same mighty end. I would not detract one iota from the credit due the sturdy miner, whose pick and shovel, backed by indomitable pluck, were the pioneer agencies in the development of one of our most flourishing industries; opening the way to material wealth almost fabulous in richness and immensity. I would not fail to mention the merchant, the railroad man, the capitalist, the financier. Not the farmer alone, not the stock-raiser, artisan, and manufacturer, merely, have been among Utah's founders. The editor, the educator, the doctor, the lawyer, the musician, and men and women of every profession, have here done their work, and done it more than well.

We who live amid the results of their labors, plucking the fruit from the trees of their planting, crossing in safety and with ease the gulfs they bridged, meeting neither the hardships nor the perils that they encountered; even we realize but in part the greatness of their toils and sacrifices. Nevertheless, we know best what they have done for us, and can most fully appreciate the motives that inspired them.

Fifty-eight years ago Utah was a wilderness, a desolation, scorched by the sun, and trodden by the savage, the degenerate Lamanite, whose food consisted in part of wild roots dug from the ground, reptiles that crawled and hissed and rattled among the hot rocks of the plain, and the crickets and grasshoppers that made noisy the mountain sides. This was his music—this and the scream of the eagles, the melancholy howl of the wolf and the coyote, the voice of the torrent, the melody of the mountain bird. Now the wilderness blossoms; out of weakness has come forth strength; fruitful farms and glittering cities, the homes of a peaceful, prosperous, and happy people, are seen on every hand. Science, art, music, and poetry sit enthroned, and valor and virtue are the badge of the stalwart sons and beauteous daughters of the Pioneers. Utah to-day, though youngest in the sisterhood of the States, is already the best of them, and will yet be the brightest and the best of all. To those who have made her what she is, "Mormons," Jews, and Gentiles, as a descendant of the pioneers I greet you and give to you the right hand of friendly good fellowship; happy and proud to render unto every class, and to each individual, his or her meed of honest praise. Yet all, I feel, will unite, without envy, upon this day of days—Utah's natal day—the Day of the Pioneer—in honoring first the men and women who "struck the first blows."

Their names? Go view them on the Golden Page,
A gift of glory to remotest age;
The van of civilization's westward sweep,
The few that sowed what millions yet shall reap.

As some fair ship that waves its pennant high,
Bright with the splendors of the evening sky,
Their memory sails along the musing sight,
Haloed with blessings as a crown of light,
Borne on the breast of fame's eternal river,
"A thing of beauty" and "a joy forever."

IS DISEASE A BLESSING?

THE following extract from the official report of the address delivered recently before the Edinburgh Philosophical Institution by Sir Frederick Treves is highly interesting, and calculated to make us bear the ills and accidents of life with greater patience and a stronger faith in the wise dealings of the Almighty:—

"Disease, as popularly realized, is not one of the ills that flesh is heir to, but one of the good gifts, for its motive is benevolent and protective. I cannot express this more precisely than by saying that if it were not for 'disease' in the popular sense, the human race would soon be extinct. This unfamiliar proposition may best be demonstrated by instances. An individual meets

with a severe wound of the hand from, let us suppose, an unclean instrument, and the wound is adjusted and dressed. What, then, is the fear of the patient's friends? There is one dread possibility in their minds. 'Will inflammation set in?'—'set in,' be it noted, as a mariner would speak of a gale setting in. Now, if inflammation *does* attack the part, what will happen? The answer is that the man may lose his hand, possibly his life. This is, I believe, the teaching of medicine *à la mode*.

"The facts, however, are as follows: Into the wound—at the time of the accident—certain germs of micro-organisms have been introduced. These, finding themselves in a favorable soil, proceed to flourish and multiply.

"Now, how is this germ invasion met? There is a rush of blood to the wounded part, and the vessels around the damaged area enlarge to their utmost capacity, in order that as much blood as possible may be brought to the invaded quarter. The limb in consequence becomes red and swollen, and of necessity painful, so that it is said to be 'inflamed.' The pain causes the member to be kept at rest, a state conducive to recovery. Blood is hurried to the part for precisely the same reason that an army is hurried to the frontier when a country is attacked. At the seat of the wound an invading force has landed; their weapon is poison; they need neither transport, auxiliaries, nor stores, for they live on the body itself, and can add to their numbers without extraneous aid. The blood, on the other hand, contains certain cells or corpusles, poor, pale, flabby-looking objects, called leucocytes, which are, however, born microbe killers, and have a passion for fighting which no racial hatred among men could even faintly imitate. These leucocytes do not wait for the invading germs to enter the blood-vessels, but make their way out of those channels to meet the invaders in the open.

"There now takes place a battle the like of which no pen has ever attempted to describe. Millions are opposed to millions, and the fighting is to the death. The leucocytes destroy the germs by eating them—and thus it is they are called 'phagocytes.' They, also, by sacrificing their living bodies to the poisons of the enemy, save the country they defend. The mortality of this combat is beyond the limits of reasonable computation. The arena is piled up with the dead, until at last the living, the dead, the poisoning, and the poisoned, are thrown out in the form of what is known as 'matter' or pus, and the trouble probably ends. Without the protection of inflammation the human race could hardly survive a month.

Too Lively.—He was a solemn Scotchman, with an equally solemn and somewhat down-trodden wife. The fact that they were receiving an excellent price for their rooms from a lady lodger did not blind them to her failings.

"Dear me, Mr. Macleod," said the lodger one Sunday afternoon, when an errand took her to the room where the family sat, "I should think you and your wife would be stifled sitting indoors this hot day with the windows shut. If you'd just open one and get some fresh air, I'm sure it would do Mrs. Macleod good; she looks pale."

Mr. Macleod looked at her with his usual stern and unbending gaze.

"We can hae fresh air ony day," he said, calmly. "We've no need to hae it rushing aboot the house on the Sawbath."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 2, 1906.

EDITORIAL

THE GENERAL CONFERENCE AT BRADFORD.

THERE are experiences in the lives of men and women that are hard to describe; there are times when words are poor, weak vehicles of that which the soul knows and feels; there are occasions when the heart is filled with the love of God—filled to overflowing, but which can be poorly expressed by words of either tongue or pen,—and such were the meetings of the conference of the Elders of the British mission, recently held in the city of Bradford.

This conference was certainly a "red letter day" in the history of the British mission,—a time that never will be forgotten by those who had the blessed privilege of attending.

The beneficial results of the conventions of the British conference presidents held in Rotterdam on February 8-12, and in London, April 14, 1906, were in such evidence that it was thought advisable to call a conference of not only the conference presidents, but of all the Elders in the British mission. This conference, the first of its kind that we are aware of, was called to meet in Bradford of the Leeds conference on July 22nd and 23rd, 1906. The Bradford branch is among the largest in the mission, and it has commodious meeting rooms in which to hold services. The large room of the Westgate New Hall was engaged, in addition to the usual accommodations.

As the time approached for the conference to convene, President Grant and associates sometimes had misgivings as to the wisdom of calling together such a large number of Elders. When President Grant arrived in Bradford on the afternoon of July 21st, and learned what a task the committee of Elders had in finding accommodation for all the visitors, he was about to send a telegram to Liverpool requesting the company of missionaries who had just landed not to come to Bradford the next morning. However, he would wait until after the Mutual Improvement meeting that evening. At this meeting the Elders had gathered in force, and the spirit of the conference was beginning to make itself manifest. Some of the brethren heard of what President Grant might do, and they expressed regrets that any of their brethren should be deprived of a blessing which was already being made manifest.

"I have but a single bed," said one, "but I will gladly share it with another."

"I will sit up half the time rather than see some debarred from coming, cried another.

The Spirit was already at work; and when President Grant announced at the close of the program that evening that the new Elders would come, and asked that they be cared for as well as possible, there was a general response of assent and satisfaction.

All the meetings were held in the large hall, which is a fine, commodious room. Three meetings were held on Sunday, to which Saints and friends were invited. There was a good attendance at both morning and afternoon meetings, but the evening session packed the room, there being about nine hundred present. A goodly number of Saints and friends came from the nearby conferences. The body of the hall was nearly filled by the Elders, two hundred and eighty-eight in number.

The morning meeting was marked by the excellent spirit of the speakers, and the remarks of President Grant and Patriarch Larkin, both of whom told of the trials which the first Latter-day Saints had to endure. Elder Larkin spoke from personal experience, and described in detail how they buried those who died while crossing the plains. The afternoon and evening meetings were a continuation of good things, President Grant's concluding discourse being one of great power.

The Elders met again on Monday morning at 9:30, and from the time that large body of Priesthood arose and sang, "Come let us anew," and Patriarch Larkin asked God's blessings upon the gathering, until the close of the meetings late in the afternoon, there was one continual flow of the Spirit of God unto those assembled. "Our hearts burned within us." As the Elders reported the condition of the work in the various parts of the mission, they told of how the Lord had protected them, how He had answered their prayers, how He had tested them. Fervent testimonies were borne. Tears and laughter followed closely upon each other as experiences were told—experiences which were humorous or which touched the heart with sadness. Both of these elements were at times closely associated, as when President Hill of the Irish conference said the people of Ireland were so hard to get at that the Elders would likely have to "bear their testimonies through the key-hole." President Grant's closing appeal for a pure life and earnest work left hardly a dry eye in the assembly.

After the meetings there was the usual warm hand clasping, and the Elders stood in groups, often with arms around each other. Their words were subdued, their eyes beamed, their countenances shone. The glory and the holiness of the occasion remained with them. Many a young man received here his "baptism of fire." Some whose testimonies were weak said, "Now I know." Many even of the most energetic Elders were heard to say that they had received a great awakening touch, and they now understood more clearly the magnitude of the work placed upon them. "By the help of the Lord, I shall do better," they said.

Much credit is due to the Saints and Elders of the Leeds conference, and especially those of Bradford, for their energetic work and hospitality. Of the blessings which the British mission will receive from this conference, Bradford will, no doubt, be the first to be benefited.

The noble band of workers for the cause of truth in Great Britain may take renewed courage from this conference. The Lord has certainly placed the seal of His approval on the mission work in these lands. No such outpouring of His Spirit would come upon those who are unworthy. And so, in our expressions of gratitude to God for His goodness to us, we may also take courage to press on in the work. Let every Elder who attended the conference take with him to his field of labor the divine fire which he received, and with it kindle all over the land a blaze that shall burn into the hearts of the people, and purge away sin and ungodliness, making them susceptible to the Gospel of the Lord Jesus Christ.

N. A.

When President Grant returned from attending the Bradford conference, he found awaiting him a letter from the First Presidency, a paragraph of which is as follows:

"The First Presidency are much gratified with the results of the labors of the Elders in Great Britain as detailed in your favor of June 20th. Such an amount of work continued month by month and year by year cannot fail to have its effect on the consciences and lives of the people, and the results, though not immediately evident, are undoubtedly far-reaching."

Releases.—The following Elders are honorably released to return home August 17, 1906, per s.s. *Arabic*: Francis Murphy, Irish conference; Vernon W. Fairbanks, Newcastle; James P. Cameron, Norwich.

FROM THE MISSION FIELD.

Mutual Improvement Anniversary.—The tenth anniversary of the Bradford Mutual Improvement association was held at Westgate Hall on Saturday evening, 21st of July, 1906. Brother Lamb, president of the association, occupied the chair. The attendance was too large for the room, on account of the many visiting Elders. Elder Enniss gave a very instructive address on Mutual Improvement work, and the report for the last year was read. A very comprehensive program was rendered by members of the Mutual Improvement association, including a quartette by Elders of the Leeds conference, solos by Sisters Dickenson and Jeffries, a recitation by Sister Horne, a duet by Brother Mellor and his sister; also an attractive quartette by Sisters May and Florence Higgins, Mr. Lawrence Higgins, and Dr. Higgins.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson for August 12, 1906.

23. Salvation for the dead, and temples.

1. The Gospel preached to the dead. Isaiah 42: 7; I Peter 3: 18-20; 4: 6.

2. Baptism for the dead. I Cor. 15: 29; Doc. and Cov. 127: 6-10; 128: 1-18.

3. Christ the Lord of the dead. Rom. 14: 8, 9.

4. The Tabernacle. Exodus 25: 8-40; 26: 1-37; 27: 1-21.

5. Solomon's Temple. I Kings 6: 1-38; 7: 1-51; II Kings 12: 4-18; 25: 8-17; I Chron. 28: 1-21; 29: 1-19; II Chron. 29: 2-19; 34: 8-17; 36: 13-19.

6. Solomon's dedicatory prayer. I Kings 8: 12-61.

CONFERENCE OF BRITISH ELDERS.

AN ACCOUNT OF THE PROCEEDINGS AT BRADFORD, JULY 22ND AND 23RD, 1906.

A GENERAL CONFERENCE of the Elders of the British mission of the Church of Jesus Christ of Latter-day Saints was held in the Westgate New Hall, Bradford, on Sunday, July 22, 1906, services commencing at 10:30 a.m. President Heber J. Grant presided. Singing, "How Firm a Foundation." Prayer was offered by President Serge F. Ballif. Singing, "Come, Come Ye Saints." The Sacrament was administered.

President Grant welcomed all the Elders, Saints, and friends, and then taking as his text the hymn just sung, he spoke about the trials which the Saints underwent in crossing the plains of Western America to the valleys of Utah, and also of the trials they had endured in establishing truth in the earth.

Patriarch George W. Larkin spoke briefly upon the travels of the Saints across the plains, and the hardships they passed through for the Gospel's sake; also bore testimony to the truthfulness of the Gospel.

The congregation sang, "Do What is Right." President James W. R. Hurst of the Manchester conference and President James Brown of the Scottish conference briefly addressed the meeting, which then closed by singing, "Hail to the Brightness of Zion's Glad Morning." Benediction was pronounced by Elder Nephi Anderson.

2:30 p.m. Singing, "We Thank Thee, O God, for a Prophet." Prayer by President Alex. Nibley. Singing, "O Say What is Truth." Presidents J. Marlow Taylor of the Newcastle conference, Wilford Day, Bristol, Miles L. Jones, London, William A. Noble, Birmingham, Urvin Gee, Grimsby, delivered short addresses. "School Thy Feelings" was sung by Elders Joseph W. McMurrin, Jr., Shirley Y. Clawson, Thomas S. Broadbent, and Earl E. Jensen.

The following then spoke briefly: Presidents Edgar Hill of the Irish conference, Joseph A. Fife, Leeds, Anthon E. Anderson, Nottingham, Alex. Nibley, Netherlands mission, Joel R. Parrish, Sheffield. "Love at Home" was sung by the congregation.

President Grant spoke of the mission work being done in the world at large, and the progress the Gospel was making. Meeting closed by singing, "Guide Us, O Thou Great Jehovah." Benediction by Patriarch George W. Larkin.

6:30 p.m. Singing, "The Spirit of God Like a Fire is Burning." Prayer by Elder Joseph W. McMurrin, Jr. Singing, "What was Witnessed in the

Heavens?" The speakers were Presidents Henry A. Grover of the Norwich conference, J. George Midgley, Jr., Liverpool, John H. Taylor, Liege conference of the Netherlands mission, Wells Brimhall, Amsterdam conference of the Netherlands mission. "Mid Scenes of Confusion" was sung by Sister Arvilla Clark, and then short addresses were given by the following: Elder Thomas L. Schofield of the Sheffield conference, R. Eugene Allen, secretary of the European mission, Elder Nephi Anderson, associate editor of the MILLENNIAL STAR, and President Serge F. Ballif of the Swiss and German mission. Singing, "An Angel from on High."

President Heber J. Grant urged upon his hearers to seek for a testimony for themselves; also testified of the joy and peace which comes from receiving a knowledge of the Gospel in its true light. The meeting was concluded by singing the doxology. Benediction by President Grant.

The Elders met on Monday, June 23rd, at 9:30 a.m. Meeting opened by singing, "Come Let Us Anew Our Journey Pursue." Prayer was offered by Patriarch George W. Larkin of Ogden, Utah. In his prayer, Brother Larkin referred to a very fine Priesthood meeting which he had attended just after the last General conference at Salt Lake, and supplicated our Father in Heaven to pour out His Spirit upon us in as rich abundance as He did at that meeting. Singing, "We Thank Thee, O God, for a Prophet."

President Grant then read from a report of the work done in the British mission during the past month, and gave figures showing the wonderful increase in work which was being done compared with the same month of last year. He expressed his pleasure at the way the Elders were working, and the love for the spread of the Gospel which they manifested. He spoke very highly of the work done by his predecessor, President Francis M. Lyman, and paid a beautiful tribute to him and his associates for the fine condition in which they had left the work in Great Britain. He stated that because we now are getting out more tracts and books, and getting more conversations than the Elders did during Brother Lyman's presidency, we must not get the idea that we are doing so much better work, as President Lyman and his associates filled up the mud-holes, removed the rocks, and left a good road for us to travel on. It was expected, therefore, that we should make better progress than they were able to make.

President Midgley of the Liverpool conference reported the work of the Lord progressing very favorably in his conference, and stated that the Elders were all united and working energetically for the spread of the Gospel. Elder John William Wing, Jr., of the Liverpool conference detailed to some extent the methods which he had found most successful in getting people interested in the Gospel.

President Grant commented upon the fine work which is being done in the Liverpool conference, stating that it had made wonderful progress in every line of work.

President Joel R. Parrish of the Sheffield conference spoke on the fine spirit manifested by the Elders of the Sheffield conference and of the excellent condition of the work of the Lord in that section. He paid a high tribute to the work done by his predecessor, Elder John W. Gailey and also Elder Wilford W. Paxman, who has died since returning home.

President Serge F. Ballif of the Swiss and German mission asked how the work was followed up after the first tract had been given out, and President Grant explained the methods employed in tracting by the Elders in the British mission. He also read the labor report for the British mission for the month of June 1906, showing the magnificent increase in work done compared with June 1905.

President J. Marlow Taylor of the Newcastle conference reported the work prospering in that part of the vineyard, and spoke on the experiments made in his conference in traveling without purse and scrip. He said they were not discouraged, and felt to give it another trial in the near future, and to do all in his power to make this method of preaching the Gospel successful in the British mission. Elder James McFarlane of the Newcastle conference spoke of the joy which he had had in his labors in this land, and of his love for the work of the Lord.

President Noble of the Birmingham conference stated that while they were not distributing as many tracts as some of the conferences, he felt very grateful to the Lord for the large number of people they had been permitted to baptize into the fold of Christ during the past six months. He said their plan was to keep after all investigators until they either become Latter-day Saints or refused to listen to them any longer.

All sang "O My Father," and then Elder Joshua A. Mackay of the Newcastle conference spoke for a few moments. He stated that during the past month he had put out more tracts and books, got more Gospel conversations, and had worked harder for the spread of the Gospel than at any time during his mission, and had consequently been happier in his labors and had felt more of the Spirit of the Lord attending him than at any time previous.

Elder James Robert Price of the Liverpool office was the next speaker. He related some incidents showing how the Lord had blessed him in many ways, and especially in finding his relatives in this land. He bore a strong testimony to the divinity of the mission of the Prophet Joseph Smith. Elder Walter F. Stevens of the London conference spoke briefly on street preaching, and the way the Lord had blessed him in proclaiming the Gospel upon the street corners.

President Henry A. Grover of the Norwich conference was called upon for a few remarks regarding the benefits derived from distributing the STAR free among investigators. He stated that as they had only been trying the plan for a few months he could say nothing of the benefits received except in a general way. He said that the Spirit of the Lord was inspiring those who write for the STAR, and great good is being done by having people read the articles. He advised the Elders not to waste their time in their rooms when they should be out preaching the Gospel. He reported the work of the Lord progressing very favorably in the Norwich conference, and stated that the Elders were working hard and had the Spirit of the Lord with them in their labors.

Elder William A. Murray of the Sheffield conference told of how hard it had been for him to get the spirit of his mission, and how he had fasted and prayed for the Lord to help him to become sufficiently humble to have the Holy Spirit accompany him in his labors. He bore a strong and fervent

testimony that the Lord had answered his prayers and blessed him in many ways.

President Urvin Gee of the Grimsby conference said that he was determined to work more diligently for the spread of the Gospel than he had done in the past. He commented upon the fine spirit which existed among the Saints of the Grimsby conference, and of their faithfulness in paying their tithes and offerings unto the Lord. He said that with the help of the Lord the Elders were going to make the Grimsby conference better than it had ever been before.

President Edgar E. Hill of the Irish conference told of the difficulties they experienced in working among the Irish people, and of the indifference manifested toward the Gospel of Jesus Christ. He narrated interesting incidents which had happened in his own experience. Nevertheless, he stated, they were happy in their work, and felt to press on and do everything possible for the spread of the Gospel in that land, because he knew God was with them and would pour out His Spirit upon them if they only did their part of the work.

President Grant commented upon the difficulties which the Elders in Ireland have to contend with which are not met with in other parts of the British mission, and spoke very highly of the good work being done in that land.

President James Brown of the Scottish conference narrated a few incidents of missionary life in Scotland which were very interesting. He spoke of the spirit of unity which existed among the Elders of that conference and of their determination to serve the Lord. Elder Peter Condie of the Scottish conference was then called to sing "O Ye Mountains High," the entire assembly joining in the chorus. The meeting was adjourned at 12:45.

The meeting reconvened at 3 p.m. Singing, "Come all Ye Sons of Zion." President James W. R. Hurst of the Manchester conference spoke of the Spirit of the Lord enjoyed by the Elders of that conference, and of their determination to do all in their power for the spread of the Gospel.

President Anthon E. Anderson reported everything moving along nicely in the Nottingham conference, and said he was glad that all the Nottingham Elders had attended this conference to partake of the spirit of determination made manifest in the meetings.

President Miles L. Jones of the London conference explained the conditions under which the Elders in that conference had to labor, and admonished all to be faithful in serving the Lord, and energetic in spreading the Gospel.

President Wilford Day of the Bristol conference was the next speaker. He said that while they were not accomplishing the results he would like, they had many honest investigators, and were not discouraged in their labors. He said he was indeed thankful to our heavenly Father for the good, faithful Elders who had been sent to labor in the Bristol conference.

President Joseph A. Fife reported the work progressing nicely in the Leeds conference, and said all the Elders had the Spirit of the Lord, and were working hard to keep the Leeds conference in its usual place at the top. Elder R. Eugene Allen of the Liverpool office paid a high tribute to Elder John W. Wing, Jr., of the Liverpool conference, on account of the spirit of humility

which always accompanied him. He admonished the Elders to be diligent in serving the Lord and spreading the Gospel.

President Grant then read a letter which he had written to Apostle Charles W. Penrose, from which the following is an extract: "You are doing a wonderful work in this land in preaching the Gospel through your 'Rays of Living Light.' We are so crowded that we have had to order 50,000 copies of your 'Bound Rays'—two tons—printed at a down-town office. Nearly all of these will be disposed of before the first of January. Over 10,000 'Bound Rays' have been sold since the first of the year, and 371,000 single 'Rays' distributed. The 50,000 and 10,000 'Bound Rays' would be equivalent to 720,000 single 'Rays,' or a grand total of 1,091,000. This will be over 4,000,000 pages of your writings, the most of which will be distributed in the British mission during the year."

A quartette composed of Elders Earl E. Jensen, Thomas W. Broadbent, Shirley Y. Clawson, and Joseph W. McMurrin, Jr., rendered "School Thy Feelings."

Elder Ben C. Rich of the Liverpool office spoke of the fallacy of attempting to compromise with the Lord and of the blessings received through the payment of tithes, citing several instances from his own experience. Elder Nephi Anderson, associate editor of the MILLENNIAL STAR, spoke on the work being accomplished by that paper, and stated that a permanent record would be made of this conference in the STAR. He asked all the conference presidents for a list of the Elders from their respective conferences who were present, in order that he might incorporate the names of all present in the account of the meetings. The assembly then sang, "Should You Feel Inclined to Censure."

President Alex. Nibley of the Netherlands mission expressed his joy that he was permitted to attend this conference, and more especially that there were a number of Elders for the Netherlands mission in attendance who would partake of the spirit present. He told of the fine condition of the work in Holland and Belgium, and of the readiness of the Dutch people to converse on religious subjects. He related some experiences of the Elders there in traveling without purse and scrip, and spoke very highly of the religious freedom enjoyed in that land.

President Serge F. Ballif of the Swiss and German mission then gave much good counsel to the Elders in regard to spreading the Gospel. He admonished the Elders to be humble and to seek the spirit of the Lord in their work, telling them to give the Lord a chance to bless them, to do their duty at all times, and strive to keep the commandments of the Lord. He related many instances showing how the Lord has blessed the Elders in the Swiss and German mission in traveling without purse and scrip. All sang, "Ye Elders of Israel."

President Grant was the last speaker. He counseled the Elders to be faithful in the discharge of their duties; to conduct themselves at all times as becomes Elders of the Church of Christ; to avoid sin as they would the gates of hell, and above all to seek to get the Spirit of the Lord to accompany them in their labors. The usual instructions were given to the newly arrived Elders. President Grant's words came with great earnestness. The Spirit

which had been so wonderfully enjoyed by the speakers during the meetings seemed to culminate in great power and force in this the closing address.

At eight o'clock that evening a large audience listened to a concert given by Sister Arvilla Clark, and Brother Spencer Clawson, Jr., assisted by Sister Annie Dickenson of Bradford, and the Leeds Elders' Quartette. The concert was greatly enjoyed by all.

[TO BE CONTINUED.]

THE GREATEST GIFT.

An angel came to me one day and said:
"And choose thou must, what thou wouldst have, instead
Of things now granted; if thy choice shouldst be,
What wouldst thou have for all Eternity?"

Prone fell I on my face in greatest fear,
The angel raised me with gentle hand.
"Long have I known the struggles of thy soul,
What thou hast longed for, and I understand.'

Thus couraged by his voice I humbly said:
"Tis not for riches nor for power I crave;
Nor worldly fame nor social prestige great;
All these must end—are no more at the grave.

"But this I ask and crave for, oh my king;
It is the power which rules the worlds above,
And compasseth all else." "I know, and grant it,"
Soft the angel said, "'The Greatest Gift, 'tis love."

ELIZABETH JEWETT BROWN.

DIED.

BRADLEY.—At Oldham, Lancashire, July 12, 1906, Sister Mary Bradley, aged 84 years.

OLLIS.—At the Latter-day Saint hospital, Salt Lake City, of acute chronic gastric affection, Minnie Louise Ollis, aged 26. Deceased migrated from London, 1905.

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